

# The Hebrew

—חיה יולם נתע בתוכינו—The Eternal Life He planted amongst us.

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## The Hebrew

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DON MANUEL TEIXEIRA AND QUEEN CHRISTINE, OF SWEDEN.

(Translated from the German of Dr. M. Kayslerling.)

At the commencement of the 17th century a bold Portuguese crossed the ocean.

He visited the Philippines, China, and a part of the New World, sojourned in India and Persia, stayed in the Holy City, in the land which, glorified by Israel's past sweet reminiscences of bygone splendor, presents an overwhelming charm to every descendant of the Jewish race. This experienced traveller, on whose career we shall have to say more on another occasion, was Pedro Teixeira. He belonged to that unfortunate race which, alternately prey to its dread of the inquisition and the longing openly to confess Judaism, was in its heart racked by the most violent tortures. Having returned from his travels, he settled at Antwerp, and there professed the religion of his fathers. A descendant of this traveller is the man whose activity as minister (resident) of Queen Christine in Sweden we are about to describe.

But before entering on our task, let us cast a glance at the country to whose ruler Teixeira devoted his services.

We are referring to the "Spain of the North;" What the Pyrenean peninsula has become to the south of Europe since the fifteenth century, the Scandinavian peninsula, lying exactly opposite, had at all times been to the north. The Jews were compelled to eschew Spain. Nor

way no Jew may enter to this day, and in

Sweden they have only been permitted to settle some eighty years ago. The hero of Lutzen, who had on the morning of the encounter made a vow not again to tread a field of battle until he had learned to read the Bible in the original language—Gustavus Adolphus, the noble champion of the principle of Protestantism, either from superstition or prejudice, never tolerated Jews in his dominions, and never came into contact with them except that his army sacked their houses, and with Swedish rapacity robbed them of all they possessed.

Queen Christine, his great daughter and successor, did not resemble her father in his bearing towards the Jews. Although she did not open to them the gates of her cities, they yet were not unknown to her. She appointed as her physician a Portuguese Jew, Benedict de Castro; the learned Portuguese Jew, Menasseh ben Israel, she knew personally, and the Portuguese Manuel Teixeira, was for many years her administrator, friend, and confidant.

The Spanish ambassador at the Swedish court, Antonio Pimentel, who possessed Christine's confidence in the highest degree, was constantly about the young monarch, and recommended to her his former countrymen, the exiled Teixeira, as a circumspect man of business. Little more is known about her relation to this Hamburg banker than that she appointed him her resident (minister or agent) in the Elbe city. Only after she had resigned the Swedish crown at the age of 28, and retired into private life, her intercourse with Teixeira became more intimate. Like birds of passage, which in winter seek lovelier landscapes and a milder temperature, so Christine now eagerly hastened from the north towards the beautiful south. On July 10, 1654, a few weeks after her abdication, she arrived at Hamburg. She appeared with a splendid suite, and took up her residence in the house of "the rich Jew." For by no other name was Teixeira called at Hamburg. The envious contemporary writers cannot find words to describe the luxurious life led in this house, and the large sums wasted therein. Manuel Teixeira, as Schudt narrates in his memoirs, always rode in a very magnificent carriage with several footmen in front and rear, who with the greatest respect attended him when either entering or alighting. When he rode across the New Market, the whole guard was called out to do him honor. He resided in a magnificent palace, and great lords paid him visits and shared in his games. How he must have been envied for his high favor with the Queen.

After six eventful years, spent in Italy, chiefly at Rome, she once more entered the scene of her former splendor, in order to arrange her disordered pecuniary affairs. She only remained a short time at Stockholm. Disputes about her Catholic worship rendered the stay in her late capital so disagreeable to her that she left Sweden again full of indignation, choosing the stately mansion at Hamburg for her residence. She arrived there at the end of May, 1661, and stayed a full year in the house of "the rich Jew" until she had settled all her pecuniary affairs. For this purpose she concluded, July 8, 1661, a contract with Teixeira concerning the payment of her funds. Her income, greatly reduced in consequence of the sad condition of her estates, which had suffered much in the last war, amounted only to 107,000 thalers, instead of 200,000, to which sum her revenue amounted at the time of her abdication; and the irregular remittance thereof, as well as the distance at which she lived—she intended to return to Rome—a safer and shorter way most desirable; therefore Teixeira agreed to pay her monthly, beginning from August 1, 1661, 8000 thalers; with the remaining 11,000 thalers he was partly to repay the interest on the sum raised by her in Holland on her jewels, and partly to repay himself his own advances, exceeding 10,000 thalers, and gradually to redeem the pawned jewels.

Having settled her affairs, and given to the foreign ambassadors and the senate of Hamburg a splendid festival in the house of her steward, she quitted the Hanseatic town, and arrived in June, 1662, at Rome.

Those that are acquainted with the unfriendly feeling of the senate of Hamburg towards the Jews in general will not be surprised to learn that it was willing to acknowledge Teixeira as minister (resident) of Sweden, and to grant him the rights enjoyed by the ministers of other powers. The differences on the subject had already lasted several years when Christine interposed, and not only complained to the Hamburg authorities about their ignoble conduct towards Teixeira, but also wrote to the King of Sweden and the Emperor pleading the cause of the minister. "Represent to the king," she wrote to her governor-general, Baat, "that Teixeira is a man who deserves his protection, not only because he is capable in financial matters to render the crown considerable services, but also because I take a lively interest in all that concerns him." A similar interest for Teixeira was also evinced in her letters to the emperor.

Scarcely had Teixeira, through the intervention of foreign powers, obtained his object when the authorities began to harass him by new vexations, forbidding him to quit the town without permission of the police. The intrigues concealed under this order did not escape the sagacity of the queen, and her indignation rose to high degree. She addressed a letter to the authorities which is very interesting, and ran as follows: "I have been much surprised at the news concerning your conduct towards my president, Don Manuel Teixeira, whom you wish to compel not to quit the town except with your permission. This proceeding has hurt me exceedingly, and moved me greatly: it is as though you had insulted me in my person. Teixeira is my 'resident,' and entirely depends upon me. I assert my right to make use of his services in my place where my interests might require his solicitude and presence without his requiring your special permission." She concluded with the words: "Declare yourself on the subject, as I expect it from your friendship and justice, that I may know how to comport myself towards you in future." This letter did not fail to produce its effect. The authorities of Hamburg altered their tone towards Teixeira, to the great satisfaction of the queen.

Content as Christine was to live in the vicinity of her friend, Pope Alexander IV., yet her restlessness drove her once more to her native country. A few days before her departure she, in a letter written by herself, gave notice thereof to Teixeira, asking him to make remittances to her at Nuremberg. Towards the end of July, 1666, she arrived in Hamburg, and again took up her abode in the house of Teixeira, which she subsequently bought. This circumstance nearly cost her her life. The Lutheran preachers of Hamburg—these are the words of an excellent unprejudiced historian—attacked her violently from the pulpit because she did not accept the lodgings offered by the senate, but went to reside with Teixeira, and so enraged against her that she had to flee over the tiles into another house. After various scandalous scenes in Hamburg and a brief joyless visit to her home there, the descendant of our Manuel, still living at Vienna, honorable positions in the commercial world.

A few additional notices on this family may not be out of place. The family of Teixeira originally went by the name of Sampayo and Dor; this being a Portuguese title of nobility. Philip IV. of Spain caused the arms of the Sampayo to be entered into the heraldic register of Spain (1643)—this favor being conferred on Don Diego, father of Manuel, royal "resident" (charge d'affaires) in Flanders. In Holland, too, there were descendants of the family of Teixeira. Heer Samuel T. Teixeira, the last chief of the house at Amsterdam, was town councilor for nine years. He received from the King of Holland the highest civic order—the Order of the Netherlandish Lion. When Heer Godfroi became Minister of Justice the king appointed Heer S. Teixeira president of the Israeliish Consistory—an honorary office previously discharged by Heer Godfroi. Jewish literature, too, has preserved this name, it being mentioned on various occasions in legal questions (שאנות ותשובות). We may remark incidentally that while Spain was for a long time closed against the Jews the Spanish kings employed Jews abroad; and when Milan was under Spanish dominion there were Jews there vested with royal dignities and discharging honorable offices.

**THE JEWS OF SERVIA.**—In consequence of the violent attacks on Servian Judaism, contained in the Servian journal *Seetoride*, the Israelites of Belgrade protested and addressed to this paper a reply, which, however, was not inserted in consequence of the refusal of the governor to give his consent. Since the publication of this article it is no longer possible for the Jews to enjoy their civil rights, and they think only of preserving their lives. Imperilled every day, as proved by two terrible murders lately perpetrated. Jacob Alcalai, as known, was assassinated at Schabatz. His body was carried to Belgrade, to be subjected to a post-mortem examination in presence of a medical commission. The inquiry showed that he had been suffocated by violence, and that after his death sulphuric acid was poured into his mouth, in order to make believe he had destroyed himself. Scarcely had the terror created by this crime been calmed down when a new atrocity was committed. One Solomon Abinon, father of six children, had the misfortune, on the way from Bosnia to Servia, to pass through Schabatz. Scarcely was he out of the city when he was killed and thrown into the Save. It was in vain that complaints were made to the respective authorities; they have not condescended to give a reply. These two murders, of which we have just given an account, are owing to the provocation resulting from the slanderous article published by the *Seetoride*. These painful acts have spread a general terror, deeply moving a large number of Israelites in the country, thus exposed to the fury of the populace. They therefore communicated the particulars to the Universal Israeliish Alliance, asking for help and protection. They proposed to the Central Committee various measures in order to protect their lives, if not the enjoyment of their civil rights. The first means of action is to obtain for them the intervention of the Powers who signed the treaty of guarantee for Servia; the second means—which seems more arduous and more complicated—will consist in favoring the emigration of these unfortunate, and their transport to a neighboring country which would protect them from massacre.—A. I.

The devices of Olivekraus failed, and Teixeira's friendly relations to the queen remained the same as before.

With her usual circumspection, when bodily weakness increased she took the necessary steps in order to arrange all her affairs. Her house in Hamburg, inhabited by Teixeira, was to be sold; the jewels, pledged with a rich Jew at six per cent, were to be pawned at a lower interest; "but it was not her intention to take them out of the hands of Teixeira, because she knew they were safe with him."

Her health having in the last few years of her life become very precarious it seems that Teixeira, following the example of her governor-general, Olivekraus, solicited from her a general discharge for the whole period he had been in her service. She sent him the following remarkable discharge: "Besides the final receipt which we have given under date of April 19 of this year, 1667, we declare by these present that whatever the profit which he may have derived from us in the years over which this receipt extends, while liquidating our liabilities, we nevertheless, in satisfaction of our conscience, and consideration of his services to us, make him a present thereof; and we consequently by these presents give to him in the most valid and binding form every overplus that he might have gained from us. We therefore will and ordain that don Manuel Teixeira and his heirs and descendants shall not be molested in the matter of this account. In confirmation whereof we have," &c.

Meanwhile the friendly relation between the queen and Teixeira continued as before. A few months before her death she informed him of an illness from which she was recovering, adding naïvely: "I am convinced that you would have been as much moved by the news of my death as all Rome." But more deeply than all Rome was old Teixeira affected at the news of the decease of his queen. He had faithfully served her for 35 years. Espaniel Teixeira expired stricken in years in the 90th decade of the 17th century. An immense train of royal and princely carriages attended his mortal remains as they were being carried along to the cemetery of Altona. His sons inherited both the wealth and virtues celebrated in song by Jewish poets and general scholars of the man who, despite his exalted position, neither raised himself above his brethren nor turned away from their faith. Of his sons, Diego was appointed gentleman (gentlehomber) to the Queen of Sweden; Isaac Senior, like his father, went by the title "resident," and gave his daughter Sara in marriage in 1682 to a son of Isaac Suasso Baron de Avernas. Manuel's youngest son, Benjamin, married the niece of Suasso, settling in Holland, where the descendants of this family enjoyed high consideration, occupying, like the descendant of our Manuel, still living at Vienna, honorable positions in the commercial world.

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**AUSTRIA.**—The still existing abnormalities in the Austrian legislation concerning Jews are truly remarkable. From a petition presented to the Council of the Empire, it appears that in Galicia and dependencies the permission of a Jew to possess landed property depends upon the circumstance whether in his youth he attended school or not. An ignoramus, even if he were a Cresus, cannot hold real estate if he happens to be a Jew. The test is scholarship, and not the profession of Christianity. In Tyrol and the adjoining provinces a Jew is not tolerated, whether a scholar or an ignoramus, whether a Cresus or a beggar; while in Bohemia and Moravia there exists no law disqualifying them from either settling there or possessing landed property.

By the arrival on Monday, of the steamer *Sacramento* from Panama, we learn of the total loss by wreck of the fine boat *Golden Rule*, belonging to the Opposition Company. She struck on Roncador Reef, on her way from New York to Greytown. News of the disaster reached Aspinwall by means of an open boat from the ill-fated vessel. The unfortunate passengers were rescued from their terrible situation by two government steamers, who landed them all safely at Aspinwall, whence they were immediately transported across the Isthmus and taken on board the *America*, which will arrive in San Francisco early next week.

**GOTTSCHALK'S CONCERTS.**—This distinguished pianist has returned to this city, and will enliven us with three concerts previous to his departure East. By way of adding to the attraction and amusement of these evenings, it is announced that he will be aided by the combination Opera troupe. The first concert will be given on the 4th of July.

The *Gleaner* has changed its name to the *Hebrew Observer*.

### THE HEBREW AND THE WAR.

The storm of war which has swept over this continent, for four years, is now succeeded by the rainbow of peace—a glorious sign which the modern Hebrew welcomes with all the fervor which the bosoms of his progenitor felt after the Flood. During the long contest—on which the destruction or perpetuity of the Republic was staked—the public ear was besieged by the dismal notes of pitched battles and the thrilling records of mutual slaughter. The daily journals contained broadsides of deaths by steel and lead, by the tramp of terrific chargers, and the scythe of pestilence. These were followed by pitiful catalogues of wounded men—mere wrecks of humanity, doomed to a painful existence. Peace became an obsolete word; and while the beam of the scales of Fate quivered above the weight of treason on one side and loyalty on the other, we did not whisper Peace, even to our own souls.

The *Record* was first launched on the ocean of Jewish favor when the hostile armies of the South—in the mad pride and egotism of tropical aristocracy—had declared that the nation was divided, and the conflict had already bathed the country in blood. Our action on that momentous period may still be in the remembrance of our readers. We became warlike. The grandest and noblest refuge of our race and of mankind seemed for the moment to swerve from its adamant foundations and rock to and fro by the sheer force of continuous bloodshed. In those terrible days, as the representative of men faithful to the Union as to the holy laws of their religion—we proclaimed at the head of our columns the Hebrew's duty, in the motto of Him who appeared once amid the awful fires of Sinai—"To your tents, oh Israel!"

How was that call answered? Forgive us host of mourners, whose kindred fill unknown graves, if we trespass on forbidden ground! Your weeds are still unfaded by Time, and the *Requiescat* has not yet died from your lips. It would ill become, then, the journalist to open recklessly the wounds which Time is struggling to heal. But the glorious tale of Hebrew sacrifice and trial must be told for the honor of our people. The Jew in the war was ubiquitous wherever the stars and stripes led the van. "Tell me," said a silly philosopher to a child, "where God is and I'll give you an orange!" "Tell me where He is not," answered the stripling, "and I'll give you two!" With all reverence, it may here be asked—Tell me the battles where Hebrews were absent from the Union ranks! Sharing the common perils of the Gentile, amid the strife of lead and steel, and the flying missiles of wounds and death, the Jew sealed his love for the Republic with his blood!

What shall be the sequel to his heroism—heroism as grand as that which confronted the pampered Philistine and the armor-bearers of Cesar, when the world was younger by three thousand years? He shall live under his own vine and fig tree again. He shall enjoy the peace which followed the glorious series of deliverances of ancient Jerusalem. But he shall attain a still prouder eminence. Standing on the observatory of this broad continent he may cast his glance over the wide waters which separate the lands of misery and indigence of the old world from the peerless nation of the New; and, as the oppressions of his race loom up before him, from Poland, Italy and the petty German Principalities, he may exclaim—"I am one of the defenders of a Republic, before which your united strength is but as the rustling of a leaf in autumn, or the effort of a shrunken dwarf to overcome a Sampson. Here the victims of bigotry and wrath may seize the horns of the national altar, and claim the portion of a city of refuge, which embraces a quarter of the earth!"

Having delivered this exclamation—as literally true as the sun in the heavens—the Hebrew may resume the occupations in which he was distinguished, and continue to aid the progress and glory of a Republic which his sword helped to perpetuate.—*Jewish Record*.

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### STATE OF THE JEWS IN SEVERAL COUNTRIES IN EUROPE UP TO THE FIRST HALF OF THE PRESENT CENTURY.

RELIGIOUS AND LITERARY PROGRESS.

[Concluded from our last.]

In the United States of America, in which full religious liberty encourages every development, in a few decenniums great changes to the better have been wrought. With the large number of emigrants from all parts of the old Continent there arrived Rabbis, mostly from Germany, and sermons, choirs and even organs have been introduced in almost every congregation of any consequence. Certainly here too, like in Europe, the parties are divided into the Orthodox and Reform party, but one spirit, for raising the Jewish doctrines to a higher degree of perfection and general acknowledgment, pervades them all, and much energy and devotion is manifested in behalf of the holy cause of Israel. As the State does not interfere with religious affairs, the contest is limited to the province of the Synagogue, and every party tries its utmost to insure the victory to its principles. The orthodox party has its advocate in the *Occident*, a monthly review, edited by Isaac Leeser; the reform party in the two weekly gazettes, *The Israelite*, in the English, and the *Deborah*, in the German vernacular, both edited and published by Isaac M. Wise; while another paper, edited by the same minister, the *Monthly Deborah for Germany*, is the means of connecting Europe and America, and keeping both mutually informed of the most important current events regarding Judaism. Another paper, the *Sinai*, published by Dr. Einhorn, advocates the radical reform. As a proof that progress and reasonable reform are favored by the Israelites of America, it may be stated that *The Israelite*, in its wide circulation, has more subscribers than both the other papers together, and the principles it advocates are daily gaining more ground and more friends. The Jewish congregations in America are yet young, and not provided with such ample funds as those in Europe; but by their efforts great things have already been accomplished, and the more the natural resources will be developed the more will they accomplish, and prove to their brethren in the old continent not only that they equal them in religious zeal, but they will put them by the Jewish institutions called into useful activity.

### CONCLUSION.

And so with a cheerful heart, full of thanks to Divine Providence and full of confidence in the Messianic destiny of Israel, we conclude this

## GUIZOT ON THE MISSION OF MOSES.

The celebrated French ex Premier, Guizot, has published a work on the essence of religion, from which we borrow a few particulars. Having recapitulated the extraordinary history of Moses, and described the scene at the thorn-bush, our author continues:

In the presence of such facts of the co-operation of God and man in the same work, the opponents of the supernatural will, exclaim, "Why this mixture of the divine and the human in these acts? Does God require the co-operation of man, and can He not, when He will, accomplish His plans by his omnipotence?" I, on my part, would ask them if they know why God has created man, and whether He initiated them into the mystery of His intentions respecting the instruments employed by Him in the accomplishment of His designs. It is precisely the privileges of man to be at the same time a subordinate and a free associate of the Deity, and through his own activity to participate in God's operations, an infinitesimal small portion of which only He has revealed to his intellect and reserved for his elaboration. Western Asia and its history are full of the names of Moses; Jews, Christians, and Mahomedans call him the first prophet, the great legislator, the great recogniser of God; everywhere on the scene of events there are places which preserve his memory; the travelers fall in with the wall of Moses, the cave of Moses, the mountain of Moses, the vale of Moses. His name is referred to as the most glorious in other countries and other centuries. Peter has been called the Moses of the Christian church, Benedict the Moses of the Monks, Ulphius, the Moses of the Goths. What has Moses done to obtain such a high and lasting reputation? He has won no battles, he has conquered no territories, he has founded no cities, he has founded no states, he was not even mighty and influential by the power of eloquence. "O Lord," says he to the Eternal, "I am not a man of words, neither from yesterday nor before yesterday." (Exod. iv. 10.) There is in this history not a single great human action, not a single great event, that was the deed of this man. Everything is the act of God, and Moses on these occasions is only the interpreter and the instrument of the Deity; to this mission he devoted his soul and his life; in this capacity alone he is mighty, and co-operates, so far as human power reaches, in an infinitely greater and more lasting work than any achieved by all the heroes and rulers of the world.

I know no sublimer spectacle than that of the unshakable faith and incontestable energy of Moses shown in the prosecution of this work, which was not his own, and in which he only carried out what he was bidden; he obeys much more than he commands. The obstacles and hindrances accumulate; he finds himself beset by foibles, the unbelief, conceits, jealousies, and rebellions of his people—nay, his own family; he himself has moments of sadness and disquietude. He calls to the Eternal: "What shall I do to these people? Yet a little and they will stone me. I pray thee let me see thy glory." And God replied: "I will cause my goodness to pass before thy face; but thou wilt not see my face; for nobody can see me and live." And Moses, trusting in God, continues to triumph through obedience.

The work of deliverance is completed; Moses has led the people of Israel out of Egypt and encountered the first dangers and experienced the first sufferings in the desert. They advance into the mountainous tract of the peninsula of Sinai; they at last arrive at the entrance of a wider valley, surrounded by high mountain peaks. Yonder peak which offers the most extensive view, is covered by gigantic rocky masses, as though the mountain had been overturned by an earthquake. A deep fissure divides the top into two summits. The valley below is the place distinctly marked out for the Israelitish camp. The existence of such a valley, adjacent to a steep mountain, perfectly agrees with the Biblical narrative, furnishing a strong proof not only that this is the place of the scene, but also that the scene has been described by an eyewitness. The solemn and slow approach to this place as to a natural sanctuary seems to be a fit preparation for the subsequent event. A line of high alluvial ground at the foot of the mountain reminds us of the boundaries which, according to Exodus, were to preclude the people of touching the mountain (xix. 12.) The valley is not unequal, broken, and shut in, like nearly all others in this group; it makes a long and deep bend in which the people can be arrayed and kept back sideways. The hill, which rises in the face of the whole people like an immense altar, and which is mirrored in the sky from one end of the valley to the other, is in this solitary magnitude the image of the mountain which is not to be touched, and from whose height the voice of God could be heard by the whole people. Here is, in truth, the most secluded sanctuary of the whole peninsula, as though at the end of the earth, far from the turmoil and confusion of all earthly things.

Thus was 3300 years ago, and thus is still the place where Moses received this law from God, which he gave to the people of Israel, and which still forms the first basis of the faith and morality of the Christian nations.

The Hebrews were at the time when the Decalogue became the foundation of their faith, engaged in a crisis of social transformation, and on the point of passing over from the state of shepherds and nomads into that of agriculture and permanent settlement.

It seems that at such an epoch the formation of the political institutions of a people and the fundamental constituents of its government form its natural and most important occupation. The Decalogue, however, does not contain the remotest reference to these subjects. It is an exclusively religious and moral code which only regards the duties to God and man, and consequently, by its silence, admits of every form of government, as the internal or external condition of society may render desirable. There is in this a grandeur such as is not found in the primitive laws of nascent states, and wherein the Divine origin clearly manifests itself. The Decalogue addresses itself to nature and to man's moral destination; its object is to control the mind and man's spiritual liberty, leaving his external and social position to the different times and places.

There is another characteristic of this law which is not less original and not less sublime. It assigns to God and the duties to Him the first place in life, and above the duties to man; it unites most closely religion and morality, and considers them as inseparable. Let philosophers by all means separate them as they study them; let them by all means consider the principle of human nature or the distinct principles of ethics in themselves, and in connection with religion. Science may claim this right; but then it will only be a scientific disquisition, a distinguishing of the functions of the soul supplied only to some of its faculties, and not embracing its totality as actually manifested itself in life. The human being, in its entirety, of course both moral and religious; the moral code which it finds within itself presupposes an

originator and a judge; for God is the source and the guarantee, the alpha and omega of all morality. There may now and then be metaphysicians who forget God while yet recognising the moral code, although keeping aloof from religion, because the human mind can rest contented with a small dose of truth. Man so easily forgets and mutilates himself! These thoughts are so imperfect, inconsistent, so easily darkened and misled by passion and individual liberty! But these are only exceptional conditions of the mind and scientific abstractions. Mankind as a whole does not fall into these errors, and not permanently: in natural life and in practice morality and religion are necessarily united, and it is precisely one of the Divine characteristics of the Decalogue, and one of the causes of its constant authority in the course of so many centuries, that it has been announced as the basis of their thorough union, and received as such.

Further, Guizot points out that "Moses never speaks in his own name or in that of any human power, or a section of the Hebrew people; but it is God alone who speaks and commands." Moses only reports to the people His words and behests. Moses is only the interpreter of the Divine will; the Pentateuch is the history and picture of the personal reign of God over the people of Israel.

Guizot also discusses the word and meaning of theocracy, and shows that this term, first used by Josephus, as employed by scholars in modern time, such as Ewald in Germany, Milman and Dean Stanley in England, and Nicolas in France, does not mean the Government of priests, in contradistinction to royal power; for in the Mosaic legislation the priests are not the servants and instruments of the Divine will, but God rules and governs by Himself, and gives laws to the Hebrews. It is true, Moses is the mediator between God and the people, but the people itself is an eye-witness of the revelation of the law, has accepted it voluntarily, and in the covenant between God and the family of Jacob, Moses, if the expression be allowed, is only the public officer who has drafted the compact. Further, Moses himself did not enter the castle of the priests; and lastly, the charge of preserving the legislation and carrying it out was by no means entrusted to the priests.

"It is," says Guizot at the conclusion of his meditation, "a unique, firmly established historical fact, that the idea of God is among all nations the source of religion; but everywhere, except among the Hebrews, this source no sooner manifested itself than it became turbid. Men occupy the place of God. His name only serves to cloak all kinds of falsehoods and pretensions; sometimes priestly corporations possessed themselves of the whole civil and religious government of the nations, and at other times secular power, which subjugated faith and religious life. Nothing of the kind is in the Mosaic form of government; its origin and fundamental principles, by way of anticipation, combat and condemn such aberrations. Nowhere is there a dominant priesthood, nowhere a secular oppressing power. God is the constant, present, only ruler. Everything is transacted between God and the people through the instrumentality of one single individual, whom God inspires, in whom the people believe, and who claims no other authority save that of the revelations which he receives. Here is no human act; even as the God of the Bible is the true God, in the religion which descends from Sinai through Moses to the God-chosen people—the true religion destined to become the religion of the human race."

The nations of the Semitic race have been honored on account of their primal and persevering faith in the Unity of God. Under diverse forms and throughout various historical phases all other nations were polytheists; the Semites alone have unshakably believed in the Only God. This great moral fact is ascribed to various causes but the fact itself is universally admitted.\* It was a vague and remote idea, sprung either from man's instinct or philosophical reflection, and which, however, neither formed among these nations the basis of real religion nor proved an effective obstacle to idolatry. The God of the Bible is no such barren abstraction. He is the only God in the present, as well as at the origin of things the actual living and active God, who guides the destinies of the world He created.

He yet possesses another still more striking character, which appertains to Him still more exclusively, as the Only One. All the gods of the polytheistical nations have a history full of incidents, changes, transformations, and adventures. The mythology of the Hindus, Egyptians, Greeks, Scandinavians, and so many other nations, is only a poetical or symbolic account of the shifting and agitated lives of their gods. In this account are perceived sometimes the personification of the various forces of nature as manifesting themselves in divers phenomena, and at other times the reminiscences of individuals, who by their acts impressed the imaginations of the multitude. But whatever their origin and their name, each of these Gods has his peculiar history more or less replete with events and deeds, sometimes historical, and at other times of an immoral nature. All polytheistical religions are collections of Divine biographies, which traditionally, allegorically, or altogether fabulously reproduce the recurrences, passions, acts, and dreams of men under the guise and in the name of God.

The God of the Bible has no biography, no personal adventure. Nothing occurs to Him and nothing changes in Him—He is always and unalterably the same, a real and actual being, quite distinct from this finite world the human race, identical and immovable in the midst of universal shifting and commotion. "I am what I am"—such is the only definition which He gives of Himself, and the sum total of what He is throughout the whole course of the history of Israel, in which He is indwelling, and which He directs without ever its being reflected upon Him. Such is the God of the Bible, in manifest and constant contrast to all the gods of polytheism, yet still more distant and marked by His nature than His unity.

This is to such a degree the peculiar and essential character of the God of the Bible that this character has passed over into the language of the Hebrews and become the name of God Himself. Several words were employed in the public examination at Paris. We now learn from the Vienna papers that a member of the same family bids fair to distinguish himself by oratorical talent. Baron Rothschild, of Vienna, a life peer. He lately delivered in the upper house his maiden speech. It was on a financial question in opposition to the ministry, and the papers agree that it was a very telling speech. The *New Free Press* calls the Baron "a very hopeful parliamentary speaker," and congratulates the liberal party on having found in the House of Peers such an eloquent advocate.—J.R.

\* There is a double exaggeration in this proposition. For on the one hand there were among the Semitic race several polytheistical nations. The descendants of Abraham alone and the Ismaelites Arabs remained true monotheists; and on the other hand the idea of Unity of God was not quite unknown to the polytheistical nations. The majority, as the Hindoos and the Greeks, believed in only primitive power, which pre-existed and was superior to their gods.

only in the period of Moses it appears for the first time among the Hebrews. "I am the Eternal," said God to Moses. "I did appear as Almighty God to Abraham, Isaac and Jacob; but by my name the Eternal I have not been known to them" (Ex. vi. 2.) The Eternal is at the same time the true God and the national God of Israel.

The history of the Hebrews is not less characteristic and not less true than their law. It is the history of the relation of the only and unchangeable God to His people which He has chosen in order to be the special representative of the religious principle and regenerating source. This people passed through the usual phases and trials of other nations. It demanded or endured all kinds of government; it fell into the errors common to other nations; it frequently succumbed to the temptation of idolatry; it had, like the others, its days of virtues and vices, of prosperity and adversity, of glory and abasement. In the midst of all vicissitudes and errors of the people of the Bible, the God of the Bible remains unalterably the same, without any tincture of anthropomorphism, without any change in the idea which the Hebrews formed of His nature, whether they were faithful to His Commandments or unfaithful. It is always the same God who said "I am what I am," whom he asked no other definition of Himself, and who, Lord and Omnipresent, pursues the designs of His Providence concerning men who are able to use and abuse the liberty granted them at their creation.

**IN SPAIN,** the *Univers Israélite* gravely declares that the situation of the Jews has decidedly improved since the days of superstition and tyranny. The journal above-mentioned advances its proofs as follows: "We have repeatedly referred to the breach by the progress of liberal ideas and railway in the Chinese wall of Spanish intolerance. Here is another example. The worthy officiating minister of the Temple of Bordeaux, M. Abraham Castro, was recently called to Madrid, there to admit into the Abrahamic covenant two Israelitish children, one of them six years old, who, from circumstances beyond the control of the parents, were yet not received by this sacred operation into the fellowship of the synagogue. A Spanish physician who was present addressed the warmest congratulation to M. Castro. We are assured that the parents were over rejoiced at the performance of this pious and touching ceremony, by means of which their children were admitted into the Abrahamic covenant, on the very soil since the theatre of the terrible inquisition. All hearts beat and all eyes shed tears of joy. At the festive meal which afterwards took place, M. Castro, who had been received like a heavenly messenger, delivered a warm address, by which all those present were deeply moved. Thus after more than four centuries of banishment, Judaism enters Spain again, and there practices its divine commandments, raises there once more the voice of Jacob, which must deeply thrill with emotion through the hearts of the victims of persecution." —J.R.

**GREECE.**—It would seem that the Jews form the most important element of the population of Salonica. With the exception of one family of immensely wealthy Anglo-Levantine merchants, they hold in their hands almost all the commerce and industry of this the third commercial port of the empire. But they keep up a sordid appearance to outwit the cupidity of their Turkish rulers, and there is many an old Hebrew hobbling about in a ragged, dirty chintz robe who could probably buy up half Salonica. The greater part of the Jews here, as at Constantinople, are the descendants of those who were expelled by Ferdinand and Isabella from Spain. The Dunnecks, or "Mameens," are a very peculiar class, the followers of Sabatini Sevi, a Jewish impostor of the 17th century, who conform outwardly to the creed of Mahomet, while they continue to practice in secret the rites of their peculiar sect, for which purpose their houses open into each other. They number about two hundred families; and a few of them worship with the "Faithful" in the mosques; they also send one or two Hadjis every year to Mecca, but this is only done to keep the deception and to secure the good will of the Mahomedan population.—J.R.

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And in order to raise it as soon as possible, I will for

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Gum Teeth, on Gold, upper or lower sets, \$60; Plain

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\$5; two teeth on gold, \$10 to 12; three teeth on gold, \$20; eight

teeth on gold, \$25; Gum teeth, on Platina, full upper or

lower sets, \$50; Plain Teeth, on Platina, upper or lower

sets, \$40; Gold teeth, on Gold Goyardine, full upper or

lower sets, \$25; Two teeth, on Rubber, \$5; three teeth, on rubber, \$10; four teeth, on rubber, \$10; six teeth, on rubber, \$12 to 14; eight teeth, on rubber, \$15; Teeth filled with

Gold, \$2; Teeth filled with Amalgam, \$1; Teeth filled with Zinc, \$1; Teeth Cleanned \$1 to 1 1/2; Teeth Extracted 50 cents.

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**TO THE LADIES!**

New Store! New Goods! Cheap Prices!

The Undersigned has the pleasure to announce to his friends and patrons that he has opened

## The Hebrew.

Philo Jacoby..... Herausgeber.

## Pharao.

An dem rothen Meer mit bekümmerter See!  
Mit der Stirne im Staub lag Israel,  
Wer ihnen der See tiefstürmend war.  
Und hinter den Wbaras stürmter Zorn.  
„Jehova, erbaue dich meiner!“

Und Mose schlug mit dem Stab in den Schwanz,  
Da thürzte der Herr die Flut zum Ball,  
Und das Volk des Herrn durch die Gasse zog;  
Und auf beiden Seiten stand das Gewölb,  
Und drüben fehlte nicht Einer.

Und Pharao kam an das Ufer gebraucht,  
Auf der Lippe den Grimm, das Schwert in der Faust.  
Sein strahlendes Heer, weit kam's gerollt,  
Und Ross und Reiter war etiel Gold!  
„Nun König der Könige reite!“

Und hinab in das Meer mit Wagen und Trost!  
Doch vorne sprangt des Todes Ross,  
Und als in der Gasse mit Mann an Mann,  
Aufzürsteten die Wogen und schlossen sich dann,  
Hoch über ihr altes Wette.

Schwer war der Harnisch und tief die See,  
Nicht Ross noch Reiter kam wieder zur Höh,  
Und Juda kniet, und der Herr war nab,  
Und es sanften die Wasser und lagen da,  
Und still ward's über der Glutte.

Moritz Graf Strahwitz.

(Für den „Hebrew.“)

Altentwurf aus der Französischen Revolution  
die Emanzipation der Juden betreffend

(Fortsetzung.)

Unter den guten Eigenschaften der Juden gehört sicherlich auch die Züchtigkeit, die ihnen gleichsam angehören zu sein scheint. Carboza rühmt mit Recht an ihnen, daß sie von abscheulichen Büchern, die unkeusche Pegiden erregen, nichts wissen. Im Elsassischen, sowie in vielen Gegenden Deutschlands, hat man ihre Ehen dadurch eingeschränkt, daß sie nicht ohne Erlaubnis heiraten dürfen. Dies ist ein Eingreifen in die Rechte der Natur, die dieses Verbot nicht billigen könnte, wenn auch die Leidenschaften schwiegen. Bei allen Anderen würden Auschweifungen die natürlichen Folgen sein, aber bei den Juden wird man die Liederlichkeit nicht finden, die unsere Stadt beschimpft und bestört. Ehebruch ist bei ihnen sehr selten und die eheleiche Treue in der That erbaulich. Sie sind gute Ehemänner und gute Väter; und die Frau schämt sich nicht nach dem Wochenbett Mutter zu heißen. Das Haushaus wird weder vernachlässigt noch durch Verpräfung zu Grunde gerichtet. Sie kennen die Leidenschaft des Spiels nicht, und die Veranlagung der Moden liegt ihnen nicht am Herzen. Die Zärtlichkeit für ihre Eltern ist bei ihnen ungemein groß. Es wird ihnen eingefärbt, ihrer Lehrer ebenso wie ihren Vater zu verehren; denn diesen sagen sie, verdanken wir das Dasein, jenen das Wohlsein. Greisen Männer begegnen sie mit Erfurcht, eine sehr rührige Tugend, die unsern Sitten fremd wird, in den Tagen der Vorzeit aber sehr geschätzgt ward und die patriarchalische Regierung in's Gedächtnis ruft.

Aus allen diesem ergibt sich, daß es unrecht und unpolitisch sei, die Juden in ihrem jetzigen erniedrigten Zustand fortzubauen zu lassen. Wir klagen über den Luxus, daß er dem Landbau Hände entzieht, und verbieten doch einer ganzen Nation unter uns den Ackerbau. Sie sollen das Vaterland weder ernähren noch vertheiligen, und sind daher bloße Verzehrer, die nichts hervorbringen, und um so größere Verzehrer, da nur der natürliche Tod ihre Zahl verringert und sie, bei ihrer ziemlich einförmlichen Lebensart, nicht einmal die heitigen Zeitschöpfungen erleben, welche bei andern Nationen oft auch die dauerhaftesten Körper wegraffen.

Was wollen wir also thun, um ihrer starken Vermehrung zu befreien? Sie wegjagen? Vorwärts wurde dieses Mittel angewandt. Aber wenn sie Frankreich austößt und Deutschland sie nicht aufnehmen will; so müssen sie sich in den Kürschen, weil man ihnen an seinen Ufern nicht einmal die Freiheit sich zu beflecken lassen wird. Ich kenne keinen Menschen, für den der Erdboden nicht geschaffen wäre; und wenn ich den Gesetzen gemäß auf einen Boden lebe, auf den ich geboren worden, und man mir dennoch die Rechte eines Inländerabsprachen will, so weiß ich wahrlich nicht, was ich noch thun soll, um sie zu erlangen. Wer Du auch seist, Leser! welche Urkunden hast du denn aufzuweisen? Sind die Juden strafbar, so bestrafe sie; sind sie lasterhaft, bessere sie; sind sie unschuldig, so beschütze sie. Denn wer hat das Recht, ihnen das zu rauben, was sie von der Natur selbst erhalten haben — das nie vergährende Recht auf der gafränen Erde zu wohnen, die sie auf ihrem Schöpfer empfing.

Die Verbannung ist ein ebenso alter und barbarischer Gebräuch als das droit d'autuaies; sollte es aber mit diesem eben die Bewandtniß haben, wie mit der Folter? Sollten die Franzosen die ersten sein, die den Missbrauch entdeckten und die letzten, die ihn abschafften? Hätte das mitteilen unter seinen Reichshütern verarmte Spanien seinen wahren Vortheil gekannt, so würde es vor dreihundert Jahren 400,000 Juden nicht veracht haben, durch welche gegenwärtig seine Ländern in einen blühenden Zustand wären.

(Fortsetzung folgt.)

Graz (Steiermark) im März. — Die hiesige Gemeinde, die sich nach Jahrhunderten der Verbannung seit 1495 hier endlich wieder gesammelt hat und aus ungefähr 200 Seelen besteht, erlangte im Januar 1864 durch ein Ministerialertheil die Erlaubnis einen Friedhof zu erwerben und anzulegen. Das Grunfeld und der Bauplatz erfuhren die Summe von 9000 fl. d. W., und da die Gemeinde dies unmöglich aufbringen kann, hat sie sich durch einen Aufruf an alle israelitischen Kulgemeinden gewendet. So interessant es nun ist hier eine Gemeinde wieder auftauchen zu sehen, wo die Ausschließung eine so lange und so totale war, und so wichtig gerade der Gegenstand dieses Anfahns ist, so begreifen wir doch nicht, wie für sie ein Anspruch wird. Gerade in unserer Zeit, wo die öffentliche Wohlthätigkeit täglich in Anspruch genommen wird, ist es eine heilige Pflicht, dieselbe nur für die deingesten Fälle und in dem allerhöchsten Maße anzuspannen. — „A. J. d. S.“

Was ich darauf erwiedere, denke ich, soll diese Herren befriedigen. Ich fordere sie auf, mir zu sagen, ob irgend ein bürgerliches Gesetz Grundsätze heiligen kann, welche einem ewigen Gesetz entgegen stehen. Nun versichert aber ein nie zu verlegendes Gesetz allen Kindern des allgemeinen Vaters das Recht den Erdboden zu bewohnen, wenn sie sich den politischen Gesetzen unterwerfen, die zu seiner Glückseligkeit abwenden. Sie berufen sich auf ihre Kosten. O! man weiß es lange, daß der Buchstabe tödet; und wenn wir statt der Mittel, die unsern Committenten zur Steuerung des Wuchers der Juden vorschlagen, kräftiger finden könnten, wer will uns zur Last legen, daß wir das Beste gethan haben, da man nur das Gute wollte?

Ein neuer Einwurf: Wenn wir den Juden Bürgerrecht ertheilen, werden sie von allen Seiten strömen und das Land überschwemmen. Die Antwort ist einfach: nehmst sie nicht auf! Unsre Sorge muß vor der Hand nur dahin geben, die Eingeborenen besser und glücklicher zu machen. Wird aber die Weisheit, die du für die Juden erfehlt, ihnen nicht zum größten Nachteil gereichen? Wird eingeweihter Hass die Hand nicht gegen das jüdische Volk erheben, sein Blut vergießen und wer weiß? vielleicht — sie alle hinschlachten. Diese Vorstellung vereitelt mir das Herz. Und wer sind denn diese wilden Thiere, deren Durst nach Menschenblut wir so fürchten? Sollten wir die Antwort zitternd oder erröthend geben? Es sind Menschen, die Franzosen, die Christen heißen wollen. Nun, so mag denn die Obligation durch ihre Weisheit diesen wilden Ausbrüchen vorbeugeen, und das Schwert des Henkers gegen dieses schädliche Ungeheuer gerichtet sein. Dies führt mich auf die Beobachtung, daß es äußerst wichtig ist, die Christen auf die Reform der Juden vorzubereiten, und für uns Dienern des Altars, für uns Priestern des Gottes des Friedens, ist es vorzüglich Pflicht, zu ihrem Vortheil in den öffentlichen Schulen und in den Tempeln des Ewigkeits die Stimme zu erheben. Wir sollten uns die Vorsteher und sonstige Gemeindemitglieder aus Pirotow hierher heben, um die irische Hölle des Verblühen zu Grabe zu gelassen. Auf dem Friedhofe sprachen außer dem Rabbiner Pollat die Herren Littauer, Schlesinger und zwei Mitglieder der Pirotower Gemeinde Worte des Schmerzes über den Verlust des Dabingscheden.

Innowratlaw (Posen), Ende April. — Am 3. v. M. bewegte sich ein großes Trauergeschoß nach dem jüdischen Kirchhofe. Es galt dem hier verstorbene Rabbiner A. S. Jaffe aus dem polnischen Grenzstädtchen Pirotow die letzte Ehre zu erweisen. Statt der Niederschließung seiner zerstörten Grabstätte, die der Dabingscheden erwartet hatte, sollte derselbe hier in den schönen Jahren seines Lebens sein Grab finden. Ausgezeichnet durch seltene Tugenden und eine vorzügliche talamidische Gelehrsamkeit, zählte der Verstorbene zu denjenigen polnischen Rabbiniern, denen auch allgemeine Bildung nicht abgeht und die neben dem eifrigsten Gelehrthum auch der zeitgemäßen Bildung nicht ablebt sind. Auf die Nachricht von dem Hinscheiden ihres hochverehrten Rabbi bateten sich die Vorsteher und sonstige Gemeindemitglieder aus Pirotow hierher heben, um die irische Hölle des Verblühen zu Grabe zu gelassen. Auf dem Friedhofe sprachen außer dem Rabbiner Pollat die Herren Littauer, Schlesinger und zwei Mitglieder der Pirotower Gemeinde Worte des Schmerzes über den Verlust des Dabingscheden.

Bon der polnischen Grenze wird der „Ost.“ Ig. berichtet: Eine wichtige Stütze für das Mährische Aufstiegsprogramm ist die zahlreiche Bevölkerung in Litauen, welche sich immer entschiedener der russischen Regierung zuwendet. In den meisten jüdischen Gemeinden sind mit großem Opfer der selben Schulen errichtet, in denen die russische Sprache die Unterrichtssprache ist und die Errichtung jüdischer Schulen wird noch immer fortgesetzt. Den Juden in Litauen und den angrenzenden russischen Gouvernementen wird in letzter Zeit seitens der Regierung nicht unbedeutende Concessions gemacht werden. So ist ihnen namentlich die Bäckerei zu südlichen Amtmannen in ihren Heimathsorten, ferner zu Mätern, Notaren, Mitgliedern der städtischen Bankverwaltung, Geistlichen des Bantiretors und vereiteten Taxatoren zugestanden worden. Doch können sie zu einem südlichen Amt nur von den jüdischen Bäckern, abgesehen von den christlichen und zu den anderen Berufen zugestellt haben; aber nach ihm weiß man von keinem mehr. Das Genie eines großen Fürsten brachte sie auf, aber keiner seiner Nachfolger folgte ihm darin nach. Bei den alten Hebräern war niets wenig Geb in Lauf und nur wenig Handel. Ja, ihr Gesetz schenkt sogar dem Handelsgeschäft entgegen zu sein; und so lange sie eine Art von Religionsform hatten, schränkten sie sich bloß auf Anbau ihres fruchtbaren Bodens ein und vernachlässigten den Handel, obgleich sie ein Land bewohnten, das an der See lag und vor treffliche Häfen besaß.

Die neuern Juden, die sich bloß mit Kleinhandel abgeben können, sind meistentheils gezwungen, durch List den kargen Verdienst zu erhöhen, den ein solcher Handel für gewöhnlich abwirkt. Denn wenn man Hunger oder Durst leidet, aller Mittel beraubt ist, diese zu befriedigen und obendrein die rübrigen Klagen einer zahreichen Familie hört, so ist kein Ausweg, man muß sterben oder umkommen. Setzt den geprägten Braminen oder jenen friedfertigen Diabatzen in den Fall, daß er kein anderes Mittel zu seiner Ernährung habe, als den Handel, der wenig oder gar nichts einbringt, so wird er, wenn er durch Gewinnthit und Thätsigkeit seine dringenden und teils widerkehrenden Bedürfnisse nicht befriedigen kann, bald zur List und Beträgerin seine Lust zu nehmen. Es ist daher die größte Ungerechtigkeit, dem Juden Fehler vorzuwerfen, die wir ihn zu begehen zwingen. In meinem angeführten Werke habe ich die Unzulänglichkeit der Mittel gezeigt, die man bis jetzt zur Steuerung des Wuchers angewandt hat, und habe wirtschaftliche Vorschläge, die ich gerne mittheilen will, wenn es verlangt werden sollte. Das beste Gegenmittel aber wäre, dieses Volk vom Handel abzuziehen, ihm eine entgegengesetzte Neigung zu geben und ihm sein Glück auf dem Wege der Ehre in zu zeigen. Diese Veränderung ist freilich nicht das Werk eines Augenblicks, denn der Charakter eines Volkes läßt sich nicht so leicht umändern, wie sich eine Uniform wechseln läßt. Die Wirkungen der Bernau werden erst nach vielen Jahren merklich. Aber wenn der Jude unsre Erziehung, Gelehrung und Erfindungen sehen wird, an welchen er teilnahmen soll und kann, so werden alle diese Gegebenheiten zusammengekommen mächtig auf ihn wirken, jedes einzelne Mitglied in Bewegung setzen, und die heilsamsten Folgen auch für die Ungebildeten unter ihnen haben.

(Fortsetzung folgt.)

Graz (Steiermark) im März. — Die hiesige Gemeinde, die sich nach Jahrhunderten der Verbannung seit 1495 hier endlich wieder gesammelt hat und aus ungefähr 200 Seelen besteht, erlangte im Januar 1864 durch ein Ministerialertheil die Erlaubnis einen Friedhof zu erwerben und anzulegen.

Das Grunfeld und der Bauplatz erfuhren die Summe von 9000 fl. d. W., und da die Gemeinde dies unmöglich aufbringen kann, hat sie sich durch einen Aufruf an alle israelitischen Kul-

gemeinden gewendet. So interessant es nun ist hier eine Gemeinde wieder auftauchen zu sehen, wo die Ausschließung eine so lange und so totale war, und so wichtig gerade der Gegenstand dieses Anfahns ist, so begreifen wir doch nicht, wie für sie ein Anspruch wird. Gerade in unserer Zeit, wo die öffentliche Wohlthätigkeit täglich in Anspruch genommen wird, ist es eine heilige Pflicht, dieselbe nur für die deingesten Fälle und in dem allerhöchsten Maße anzuspannen. — „A. J. d. S.“

Elbing, 14. März. — Am 12. d. M. feierte ein achtbare und wohl berühmter Bürger Elbing, Herr Abraham Lebrecht, Vater des Kaufmanns der ersten Geburtsstages. Eine Deputation des Magistrats (Herr Oberbürgermeister Bürkle und Herr Stadtrath Krause), die Vertreter der hiesigen israelitischen Gemeinde und mehrere Freunde, brachten an dem heiligen Tag dem Greispaare ihre Glückwünsche. In Danzig unter polnischer Herrschaft geboren, hat Herr Lebrecht bei dem Einzuge Friedrichs des Großen daselbst die neuen Monarchen noch von Angesicht zu Angesicht gesehen und erinnert sich dieses Momentes noch mit voller Lebhaftigkeit. Auch die Schrecken der Belagerung Danzigs und dann die Einnahme durch die Preußen, das erste, das erfahrene und gesiegte, später zog er nach Liebstadt und zog dann wieder nach Elbing, woselbst er seit einer Reihe von Jahren in friedlicher Ruhe ein Tag mit seiner nun achtzigjährigen Gattin verlebt. — Herr Lebrecht erfreut sich eines der meisten Bejubelungen des hiesigen Alters fast gänzlich freien Wohlseins, insbesondere aber einer ungetrübten Regelmäßigkeit des Gesetzes, eines ungeschwungenen Gedächtnisses und nimmt dabei lebhaftesten Anteil an den Ereignissen des Tages, selbst an den politischen.

— Gartenlaube ..... \$ 6.00 per Jahr.

Leipziger Illustrirte Zeitung 16.00 "

Der Bazar (Illustrirt) 12.00 "

Novellenblatt ..... 4.50 "

Leslie's Illustrirte Zeitung 3.50 "

New Yorker Staats-Zeitung 3.50 "

New Yorker Demokrat 3.50 "

New Yorker Criminal Zeitung 3.50 "

jahrs-3m

## I. Stratman,

Händler von Schreibmaterialien und Zeitungen,

Ecke Washington und Sansone Straßen,

erhält fortwährend Deutsche Zeitungen zu

Publicationspreisen, aus allen Theilen der Welt;

Gartenlaube ..... \$ 6.00 per Jahr.

Leipziger Illustrirte Zeitung 16.00 "

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ROSENBAUM'S BITTERS Are Palatable to the Taste.

They are the

BEST BITTERS IN THE MARKET

And when once used will always be called for again.

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FROM PURE OLD WHEAT WHISKEY,

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Especially adapted for the cure of all stomachic diseases and liver complaints.

Try Them and You will be Satisfied.

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423 Front Street, San Francisco.

## N. S. Arnold,

Importer and Dealer in

HARDWARE,

306 BATTERY STREET,

Second Door South of Commercial, San Francisco

Oct 14 tf

Rail Road Park,

Oakland Point,

nahe der Eisenbahnlandung in Oakland.

Der Unterzeichnete hat obigen schönen, romantischen Platz übernommen, und wird jeden Sonntag, Nachmittag, R. a. c. h. m. i. t. a. g. die die gebiegste Concert und Tanzstunde.

Das Oakland Ferry Boot fährt regelmäßig jede Stunde von 7 Uhr Morgens an, von der Davis und Pacific Straßenbrücke ab. Des Sonntags befind



with the one David occupied, is the fact that two Adullams are mentioned in the Bible—one on the borders of Philistia, and the other among the cities of Judea. A hundred feet above the cavern are the ruins of a city, probably the site of Judah Adullam, from which the cave takes its name. And three scriptural facts seem to place the question beyond dispute: David's escape from Gath, the reception of his father's house, and the draught of water which his "mighty men" obtained for him at the peril of their lives, all of which favor this location rather than the one in an enemy's country.

## Die Oper in der Academy of Music.

Mittwoch, Juni 28, wurde zum erstenmale "Nabucco" von Verdi, gegeben. Sowohl in der Anlage wie auch Ausführung der musikalischen Form unterscheidet sich dieses Werk auffällig von den späteren Werken des Komponisten. Der Meister lehnt sich noch bedeutend an seine Vorgänger an und nur selten gelingt es ihm, diejenige Selbständigkeit zu erreichen, die ihn in seinen späteren Werken so merklich auszeichnet.

Wir halten die Overture und den ersten Akt für das Beste der ganzen Oper. Der erste Akt und die große Arie mit Chor des Zaccaria sind ganz bedeutend und beweisen zur Genüge, daß Verdi versteht, auch mit den einfachsten Mitteln große Erfolge zu erzielen.

Der zweite Akt, obgleich noch recht schön, ist doch schon etwas schwächer, und in den letzten Akten verläßt den Komponisten seine Selbständigkeit vollständig und es kostet ihm viele Mühe, das Werk zu einem leidlichen Abschluß zu bringen.

Was die einzelnen Leistungen der Sänger betrifft, so besitzt Signerina Scocia allerdings wieder die Persönlichkeit noch die nöthige Fülle des Tones, um eine Heldin darzustellen; es ist deshalb um so mehr anzuerkennen, daß sie bei diesen natürlichen Hindernissen eifrig bemüht war, ihr Bestes zu thun und die Partie so ziemlich zur Geltung zu bringen.

Die hervorragendste und großartigste Leistung war der Nabucco des Sig. Morelli. Großer, edler Ton, feierlicher Vortrag und hinreisendes Spiel vereinigten sich in einem schönen, harmonischen Ganzen und gewährten den reinlich Künstlern.

Sig. Barilli, obgleich von Natur mehr für Buffo geeignet und deshalb auch des großen Vertragsstiles ermangelnd, führte dennoch seine Partie mit vielen Anstand und angemessenem Würde durch.

Lobend müssen wir auch der Tenene der Mäd. Fleury erwähnen, welche ein Ariojo im letzten Akt sehr schön sang und reichen Beifall erntete.

Sig. Morelli sang in seiner Manier seine Partie recht gut, doch ist die Manier zu tadeln.

Es ist nicht zu leugnen, daß der Sänger sehr gute Stimmen besitzt, die bei richtiger Gesangsmethode von sehr schöner Wirkung sein könnten;

allein so lange er in seiner Weise fortfährt, wird er nie einen Erfolg erreichen.

Für die Aufführung und Ausstattung der Oper ist von der Direction viele Mühe und Sorgfalt verwendet worden, es sind keine Mittel gespart, Scenerie und Decoration auf's Ainständige herzustellen. Das Ganze ging sehr gut zusammen,

und dennoch das Haus kaum jemals gefüllt.

Wenn das Publikum von San Francisco die Bewegungen der Direction, uns eine vorzüglich Oper zu erhalten, nicht kräftiger unterstützen, so ist die Geschäftshälfte die längste Zeit hier gewesen, und sicherlich würden wir nicht so bald eine ähnliche hier sehen.

Wir haben ein schönes kleines illustriertes Pamphlet vor uns, herausgegeben von der "Singer Manufacturing Company" (Agentur für die Pacific Küste, 139 Montgomerystraße), welches den Kaufern der Nähmaschinen jegliche Auskunft erteilt. Es enthält Abbildungen von einer großen Sammlung der berühmtesten Singer's Maschinen hergestellt bei dieser Company, ihre Preise, Größe &c. Wie finden ebenfalls diesen Buche beigelegt sehr schöne Proben von Arbeit angefertigt auf der Singer Maschine.

## BORN.

In this city, June 25, to the wife of C Meyer, a son In this city, June 24th, to the wife of L Emanuel, a daughter of Dr. J. L. Hoffman, a son

In this city, June 28, at 11 P. M., to the wife of Samuel Pollack, a son

## MARRIED.

In this city, June 25, by Rev Dr H A Heury, Lewis Solomon, of Iowa Hill, to Minna Baer, of San Francisco

## DIED.

At Diamond Springs, Eldorado county, June 20, Daniel Webster, son of Emanuel and Elizabeth Berg, aged 3 years 1 month and 27 days

In this city, June 23, Rosa Pyser, Daughter of Herman and Bertha Pyser, aged 5 months and 26 days

## New Advertisements.

## CITY OF LYONS.

NEW LACE STORE,  
646 SACRAMENTO STREET,  
Near Kearny, SAN FRANCISCO.

## J. MERZBACH,

Takes the liberty to inform his friends and the ladies of San Francisco especially, that he has taken the sole management of the above named place into his own hands, and that he keeps constantly on hand and sells at the lowest rates,

REAL LACES,  
Hosiery, White Goods,

A Full Assortment of

LADIES' DRESS TRIMMINGS,  
EMBROIDERIES.

Ladies' Undergarments, Etc.  
Genuine Alexander Kid Gloves.

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GOODS ALWAYS ON HAND.

NEW GOODS RECEIVED BY EVERY STEAMER.

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Near Kearny.

New Advertisements.

U. S. 7-30 LOAN.

BY AUTHORITY OF THE SECRETARY of the Treasury, the Undersigned has assumed the General Subscription Agency for the sale of United States Treasury Notes, bearing seven and three-tenths per cent. interest, per annum, known as the

SEVEN-THIRTY LOAN.

These Notes are issued under date June 15th, 1865, and are payable three years from that time, in currency, or convertible, at the option of the holder, into

U. S. 5-20 SIX PER CENT.

COLD BEARING BONDS.

These bonds are now worth a premium of nine per cent. including gold interest from November, which makes the actual profit on the 7-30 loan at current rates, including interest, about ten per cent. per annum, besides its EXEMPTION FROM STATE AND MUNICIPAL TAXATION, WHICH ADDS FROM ONE TO THREE PER CENT. MORE, according to the rate levied on other property. The interest is payable in currency, semi-annually, by coupons attached to each note, which may be cut off and sold to any bank or banker.

The interest amounts to

One cent per day on a \$50 note.

Two cents " \$100 "

Ten cents " \$500 "

Twenty cents " \$1,000 "

One Dollar " \$5,000 "

Notes of all the denominations named will be promptly furnished upon receipt of subscriptions. This is

THE ONLY LOAN IN MARKET

now offered by the Government, and it is confidently expected that its superior advantages will make it the

GREAT POPULAR LOAN OF THE PEOPLE.

Less than \$300,000,000 of the loan authorized by the last Congress, are now on the market.

This amount, at the rate at which it is being absorbed, will all be subscribed for within four months, when the notes will undoubtedly command a premium, as has uniformly been the case on closing the subscriptions to other loans.

In order that citizens of every town and section of the country may be afforded facilities for taking the loan, the National Bank, State Banks, and private Bankers throughout the country have generally agreed to receive subscriptions at par. Subscribers will select their own agents, in whom they have confidence, and who only are to be responsible for the delivery of the notes for which they receive orders.

JAY COOKE.

Subscription Agent, Philadelphia.

March 25, 1865.

New Advertisements.

THE Singer Sewing Machines,

Secured by 17 Distinct Patents,

THE SINGER MANUFACTURING CO.,

139 MONTGOMERY STREET,

SAN FRANCISCO.

THE SINGER "LETTER A TRANSVERSE SHUTTLE" Family Sewing Machine, with all the new improvements, is the best and cheapest, and most beautiful of all Sewing Machines.

This Machine will sew anything from the stitching of a tuck in tailoring, to the masking of an overcoat.

There is no machine known which can do so many kinds of work as the LETTER A MACHINE. Let it be tested with the finest thread (say No. 200 cotton) and with the coarsest thread and with all intermediate kinds, and also with both fine and coarse flax thread, upon light, medium and heavy fabrics, and then apply the same tests to other machines, and the greater capacity of the SINGER MACHINE will soon be discovered.

No other Family Sewing Machine has such perfect and improved appliances for Hemming, Binding, Felling, Tucking, Gathering, Guazing, Braiding, Embroidery, Cording, Quilting, etc.

The LETTER A SEWING MACHINE will gather ruffling while stitching it upon a hand, in one operation and much more perfectly than other machines.

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The Letter A Machine makes the INTERLOCKED STITCH, which is the best known, and which alone is recognized by Tailors or Manufacturers of Wearing Apparel of every kind, because of its GREAT STRENGTH, ELASTICITY, DURABILITY, and above all, its ECONOMY, it requiring only about one-third the amount of thread consumed by Machines making the very extravagant and clumsy knitting or double lock stitch, which has been so widely used of late, but which in truth is a farce upon the economy of Sewing Machines.

Any person, even of the most ordinary capacity, can see at a glance how to use the Letter A Machine. The mechanism is entirely within view, thus relieving the operator of the harassing perplexities and annoyances so common with machines constructed otherwise. Plain printed instructions accompany each Machine, from which purchasers can easily learn to operate successfully.

Among the great variety of cabinet cases in which the Letter A Machine can be had, the latest and most useful is what is known as the

FOLDING TOP CASE.

Which is made exclusively for the Singer Machines, and embodies three very important things. First, Protection to the Machine when not in use. Second—It makes a fine table when it is in use for the work to rest upon. Third—The whole case encloses its treasure of mechanism, is not only ornamental, but useful in the highest degree.

The Singer Standard or Manufacturing Machine.

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It is certainly the most powerful and rapid in principle in structure, of great strength and durability, of great rapidity of operation, and will do more work with less labor than any other Manufacturing Machine claiming public attention.

It does its work well at rapid as well as at slow rates of speed, and is far superior to any other machine in the market in the finest points of quality, either, seldom if ever requiring to be repaired. That it will earn more money than any other machine is a fact being generally understood by the public. No Tailor or Manufacturer of Clothing can work to advantage without this Machine.

All persons requiring information about Sewing Machines, their Sizes, Prices, Working Capacities, and the Best Method of Purchasing,

can obtain it by sending for a copy of the Singer Manufacturing Company's ILLUSTRATED PAMPHLET,

which is entirely devoted to the subject. It will be sent gratis, with specimens of work.

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1630 3m General Agent for the Singer Manufacturing Co.

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Pine Street, below Montgomery.

MR. MAGUIRE HAS THE PLEASURE OF announcing that

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WILL GIVE

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On which occasion he will be supported by the whole of the GRAND COMBINATION OPERA TROUPE.

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The Best and Finest Wines only to be had at the bar.

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The next Session of this Institution will commence on WEDNESDAY, July 5th.

The Trustees are happy to announce that they have secured the services of the Rev. P. V. VEEDER, Principal, who, with an able corps of eight Professors and Teachers, will carry on the usual course of instruction in a thorough and satisfactory manner, during the absence of the Rev. Dr. Burrows.

Mr. Veeder has had much experience and success in teaching as a Tutor in Classical Academies at Pittsburgh, Pa. He has

spent some time in Europe, visiting schools of every grade,

and the Trustees feel great confidence in recommending to the public the Institution under his care.

By order of the Board.

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NEAR SAN MATEO.

## RE-OPENING.

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Families who desire to remain there for a longer period, will please call on the undersigned for terms. A share of public patronage is respectfully solicited.

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Corner Pine and Montgomery streets.

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I HAVE THE PLEASURE TO ANNOUNCE  
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I hereby recommend my instruments to the Public.

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IMPORTER OF ALL KINDS OF

Leaf Tobacco,

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The Most Popular Musical Instruction Books

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WINNER'S PERFECT GUIDES,

Containing Easy Lessons, Pleasing Exercises and Choice Music.

For the Flute, 75c. Violin, 75c. Guitar, 75c.

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Clarionet, 75c. Flageolet, 75c. Sent by mail postpaid, on receipt of price. OLIVER DITSON & CO., Publishers, 277 Washington Street, Boston.

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The best kinds of American Beef, Veal, Mutton, served to customers, and delivered to all parts of the city, free of charge.

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every steamer.

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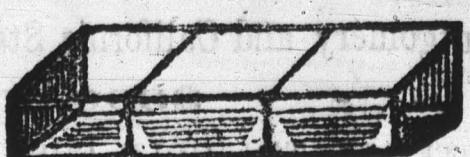
Choice Butter of Isthmus Butter received by

every steamer.

Choice Butter of Isthmus

# THE HEBREW.

**TEUBNER & HOFFMAN,**  
Show-Case



WAREROOMS,  
NO. 431 KEARNY STREET.

Between Pine and California streets, San Francisco. Show-Cases made in every style—Silver-Plated, Rosewood, Mahogany, Walnut, etc. Old Show-Cases taken in exchange. de25 tf

FIRST PREMIUM  
Billiard Manufactory.

**LIESENFELD'S BILLIARDS.**

Having obtained three times the First Premium for my Billiards at the former Industrial Exhibitions, and as an acknowledgment to this effect has been expressed by a majority of the judges, at the late Industrial Exhibition, ought to be a sufficient recommendation and guarantee to my friends and the public generally, of the superiority of my Billiards. It will eventually be known that I shall be able to manufacture the best Billiards, which will be sold on reasonable terms.

P. LIESENFELD,

612 Battery street, Bet. Jackson and Pacific.

RALPH MOSS, S. F. ALEX. HENRY, N. Y.  
**Ralph Moss & Co.,**  
IMPORTERS OF

**STAPLE & FANCY DRY GOODS.**

**MILLINERY GOODS,**  
Embroideries, Etc., Etc.,  
207 BATTERY STREET, Up Stairs,  
SAN FRANCISCO.

and Fine Confe-  
tions and  
Brown Bread J12  
GUSTAVUS RIS  
& Co.,  
EERS

RCHANTS  
Auctions  
ome street,  
a.  
Fridays, catalogues  
Hardware, Fancy  
catalogue sale of  
Dry Goods, Silks,

Wholesale and Retail Dealer in

**STATIONERY,**

Has constantly on hand a well assorted stock of Playing Cards, Blank Books, Writing and Wrapping Paper, etc., which he will sell at the lowest market rates.

Orders from the country promptly attended to

**STEMMLER & RUSSELL,**  
Varnishing, Polishing,  
and Graining.

**PIANOS, BILLIARD TABLES,**  
DOORS, FURNITURE,  
Of all kinds, done in the best style with dispatch.

**416 & 418 MARKET STREET,**  
Bet. Sansome and Battery, in Jacob Zech's  
Piano Factory.

Guarantees to give satisfaction. ap7

**NAHL BROS. & DICKMAN'S**  
**ART AND PHOTOGRAPHIC**

GALLERY,

NO. 121 MONTGOMERY STREET,  
Between Bush and Sutter,  
SAN FRANCISCO.

fe24

**WM. MEYER & CO.,**

IMPORTERS OF

**FINE CLOTHING,**

CORNER OF

SANSOME AND SACRAMENTO STREETS.

mr24-1m



**JONATHAN KITTREDGE,**  
**PHOENIX WORKS,**

NOS. 6 and 8 BATTERY STREET,

Near Bush, SAN FRANCISCO.

Manufacturer of Fire-proof Doors and Shutters, Bank Vaults and Monitor Safes, Gratings, Balconies, Bolt and Bridge Work, and All Kinds of General Blacksmithing.

We particularly call the attention of Bankers and others to the MONITOR SAFES and VAULTS—an article long sought for in California—great care being taken in the manufacture of these Safes relative to their strength against the designs of wily burglars. mr3

**REMOVAL.**

**WALLER & JACOBI'S**

Occidental Auction Store,

Has REMOVED

From the Old Stand, 124 Montgomery Street,  
TO 306 KEARNY STREET,  
THREE DOORS FROM BUSH STREET

The LOW PRICE OF DRY GOODS, BOOTS,  
SHOES, etc., etc., will be continued as heretofore.  
je16

**JOSEPH BIEN,**  
**MACHINIST**

322 COMMERCIAL STREET,

Between Battery and Front.

P. RICCI.

**RICCI & CO.,**

Manufacturers of

**Punch of all Kinds,**

And Wholesale and Retail Dealers in

**WINES & LIQUORS**

**Punch:**

Tip-Top, Whisky, Cognac, Raspberry, Rum,

Ladies' Charm, Coffee, Chocolate,

Kirschwasser, Nectar, Flor-

ence Picasse, Stomati-

cal Bitters, Italian

Vermouth Wine,

Anti-Diverce, Kinnel,

Appetizer (before dinner).

Pousse-Cafe (after dinner).

Italian, French, Spanish and Portuguese Wines, Ale,

Porter, Champagne Cider (on draught

and in bottles), Lager Beer, Cordials,

Syrups and the Best Havana

Cigars.

534 Commercial street,

Bet. Montgomery and Clay street.

San Francisco. de18 tf

## CHINESE AMUSEMENTS.

EUREKA THEATRE.—"Taming a Butterfly," has been the ruling attraction of the past week. It is sufficiently lengthy and interesting to keep any audience amused and contented for an evening's entertainment; notwithstanding which, the performances have been further enhanced by a short and pleasing opening comedy. Tonight, the dramatic play of "Colleen Bawn" will be given. An original farce, from the pen of one of our citizens, entitled "Jefferson D., or the Confeds in their last Ditch," is announced as in preparation, and will probably be produced early next week. If merit deserves success this house certainly ought to receive good encouragement.

OPERA HOUSE.—Mr. Pauncefort's appearance so far seems to have been very successful. In comedy, he is unusually excellent, and undoubtedly he will gain a good reputation here. Tonight, "Lavater" and "Bamboozling" form the programme.

ACADEMY OF MUSIC.—A new season of Italian operas commenced on Wednesday evening last, Verdi's opera of "Nabucco" being given on the occasion. The manner in which it was rendered was truly excellent, and the leading singers certainly deserved the expressions of approbation that were manifested.

READ the Singer Manufacturing Company's advertisement, in another column.

CHEAT DRY GOODS.—Taaffe & Co. are keen business men. They purchased an immense quantity of goods at panic prices, and although the markets have recovered and goods have risen in price, they still offer silks, dress goods, hose, cloaks, and every kind of wearing materials, at figures that defy competition. Call at 9 Montgomery street, and examine the goods, a purchase will be certain to follow.

DRUGS, ETC.—In a mining country, where chemicals and mechanical apparatus are extensively used, it is desirable to know where to buy genuine articles at a reasonable price. McDonald & Co., the importing druggists on the corner of Pine and Sansome streets, guarantee that every article sold at that establishment is genuine; and further, owing to the senior partner residing in the East, they possess facilities for supplying the market and filling orders at a very reduced rate over others in the same line. An experience of sixteen years in San Francisco enables them to stock with everything desirable or requisite on this coast.

J. Merzbach, having purchased the interest of his partner, invites the ladies of this city to call at his store, 646 Sacramento street, and examine the tasty and choice selections of articles which he is continually receiving, every steamer Small profits and quick returns, is his motto.

Nächsten Sonnabend Abend werden die Herren Götz und Schreider ihre "Eureka Exchange" und "Regelbahn" in Götz's Building, Pine Straße gegenüber Maguire's Academy of Music feierlich eröffnen, wobei sie alle Freunde und Bekannte und das Publikum im Allgemeinen einladen.

Die Herren Köster n. Kraft haben den "Flag of our Union Saloon," Montgomerystraße zwischen Clay und Commercial übernommen und werden denselben Morgen Abend mit einem großen Lunch eröffnen.

Trinkt Dr. Hostetter's Magenbitters. Es ist das best Mittel gegen Unverträglichkeit.

Herr E. Goldsmith, No. 318 Kearny straße, zwischen Pine und Bush, offeriert sein wohlaffortires Lager von Weiß Waren, Spiken, Bänder, Stickerien, Knöpfe u. s. w. zu wirklich billigen Preisen.

Herr Gilbert hat die Willows übernommen und wird diesen Erholungsort nächsten Sonntag dem Publikum eröffnen. Ein großes Museum ist jetzt an diesem Platze.

Neuer! Neuer!—John R. Sims, Dreigronstrasse, zwischen Washington und Jackson und Front und Davisstrassen, verfertigt alle Arten feinster Thüren, Fensterläden, Pantzschänke u. s. w. zu den billigsten Preisen. Kaufleute vom Lande machen wir besonders darauf aufmerksam.

Die modernsten und feinsten Anzüge in San Francisco verfertigt Herr Tommeyer, 325 Bushstraße, zwischen Kearny und Montgomery. Wer eine Woche lang den Staub in San Francisco eingetaucht, der sehr sich wählt einen Tag die frische, reine Landluft zu genießen. Herr Karl Schwarz hat den Rail Road Park, nahe der Eisenbahn Landung in Oakland, übernommen und den Elben für "Die Alte" u. a. auf die Beine einrichten lassen. Jeden Sonntag ist dort großer Empfang. Die Ferry Boote geben täglich von Ecke Davis und Pacific und von nahe dem Anfang der Marketstraße ab, wann ersicht man aus der Anzeige in einer anderen Spalte dieses Blattes.

## Italian Opera Season.

MAGUIRE'S ACADEMY OF MUSIC,  
GRAND OPERATIC COMBINATION!

The Manager takes pleasure in announcing that he has effected a combination of the principal Operatic Artists now in California, which will enable him to present in rapid succession a series of Grand Operas in a style never before attempted in any city in the United States, nor surpassed in the principal cities of Europe.

WITH THE FOLLOWING GREAT ARTISTS,  
SIGNORINA OLIVIA SCORNIA,  
Prima Dona Soprano;

MISS ADELAIDE PHILLIPS,  
Prima Dona Contralto;

SIGNOR GIOVANNI SBRIGLIA,  
Primo Tenore;

SIGNOR DOMO. ORLANDINI,  
Primo Baritono;

SIG. F. MORELLI,  
Baritono;

SIGNOR FOSSATI,  
Primo Basso Profundo;

SIG. N. BARILLI,  
Basso;

FULL GRAND CHORUS AND ORCHESTRA,

Conducted by Mr. A. Reiss, Jr.

B. CARSON,  
CARD ENGRAVER

SACRAMENTO STREET,

Cor. of Montgomery, Under Douchoe, Kelly & Co.'s Bank,

SAN FRANCISCO.

WEDDING,  
RECEPTION,  
AT HOME, and

VISITING CARDS,  
NOTARIAL SEALS AND

DOOR PLATES,

Executed with Neatness and Dispatch.

je16

DR. HOSTETTER'S  
STOMACH BITTERS!

The operation of this palatable remedy upon the stomach, liver and excretory organs is singularly soothing and conservative. It regulates, recruits and purifies them. Dyspepsia in all its forms yields to its control and invigorating properties.

## Invigorate the System.

Vigorous digestion and pure bile produce nutritious blood, and nutritious blood a healthy frame. Does the victim of a dyspeptic stomach and a disordered liver desire to know how the digestion may be improved, the bile and other fluids of the body purified?

## Dr. Hostetter's Stomach Bitters.

Will accomplish this desirable revolution in the system, regulating the secretions and excretions, giving tone to the animal juices which dissolve the food, strengthen every relaxed nerve, muscle and fibre, and brings the whole machinery of vitality into vigorous and healthy play.

## Strengthen the System.

The best means of imparting vigor to the broken-down frame and shattered constitution, which has yet been invented or discovered, is proffered to the feeble of both sexes and all ages in

## Dr. Hostetter's Stomach Bitters.

Debility from whatever cause arising, may be cured; strength, in whatever manner it may have been wasted, may be restored by the use of this powerful and healthful invigorant. For indigestion and all its painful effect, bodily and mental, they are a positive specific.

## A Word to the Aged.

In the decline of life the loss of vital force consequent upon physical decay can only be safely supplied by some vivifying preparation which recruits the strength and spirits without entailing the exhaustion which is always the final effect of ordinary stimulants. We tender to the aged

## Dr. Hostetter's Stomach Bitters.

An invigorant and restorative, immediate in its beneficial action and permanent in its effects. It tones the stomach, improves the appetite, and acts like a charm upon the spirits.

## For Females.

Thousands of females resort to it as a remedy for hysteria, fluttering of the heart, nervous headache, vertigo, general debility, and all the peculiar disturbances and derangement to which, as in sex, they are subject. It cheers and enlightens the depressed mental powers, as well as strengthens the body, and its use is never followed by any reaction.

**Beware of Counterfeits.** Purchase only of reliable dealers. Sold everywhere.

**HOSTETTER, SMITH & DEAN,**  
AGENTS,  
301 and 303 Battery Street, Corner of Clay.  
je23 SAN FRANCISCO.

## OAKLAND FERRY.

FROM CORNER PACIFIC AND DAVIS STREETS.

## CHANGE OF HOURS.

ON AND AFTER MONDAY June 19, until further notice, the hours of departure will be as follows, daily, (Sundays excepted) :-

San Antonio.	Oakland.	Pacific Point	San Francisco.
5.50 A. M.	6.00 A. M.	6.10 A. M.	7.00 A. M.
7.50 A. M.	8.00 A. M.	8.10 A. M.	9.00 A. M.
9.50 A. M.	10.00 A. M.	10.10 A. M.	11.00 A. M.
11.50 A. M.	12.00 P. M.	12.10 P. M.	1.00 P. M.
1.50 P. M.	2.00 P. M.	2.10 P. M.	3.00 P. M.
3.50 P. M.	4.00 P. M.	4.10 P. M.	4.45 P. M.
5.35 P. M.	5.45 P. M.	5.55 P. M.	6.30 P. M.

## ON SUNDAYS.

Leave San Francisco at 7.45, 9.15, 10.30, 11.45, A. M. 1.30, 3.00, 4.00, 5.15, and 6.30 P. M. Leave San Antonio and Oakland 6.50, 7.50, 9.15, 10.30, 11.45 A. M. 1.30, 3.00, 4.00, 5.15, and 6.30 P. M. Leave Sacramento 7.50, 9.15, 10.30, 11.45 A. M. 1.30, 3.00, 4.00, 5.15, and 6.30 P. M. Leave Alameda 8.15, 9.30, 10.45 A. M. 1.15, 2.30, 3.45 P. M. Leave Sausalito 8.30, 9.45 A. M. 1.30, 2.45, 3.55 P. M.

**THE RATES OF FREIGHT AND PASSAGE** are the same on both routes.

A safe and convenient Wharf and Carriage way at each landing, free of charge.

The Steamer SAN ANTONIO TO LET, for Excursions. Je 23 GEO. GOSS, Superintendent.

From near the Foot of Market Street on the Creek Route, Daily.

San Antonio. Oakland. San Francisco.

6.30 A. M. 7.00 A. M. 8.30 A. M.

10.30 A. M. 11.00 A. M. 12.30 P. M.

3.30 P. M. 3.45 P. M. 5.15 P. M.

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